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CHAPTER VI

PARTICIPATION OF DIFFERENT
VARNAS IN ŚRAVITA RITUALS

" PARTICIPATION OF DIFFERENT VARNAS IN ŚRAUTA RITUALS "

A thorough study of Śrauta sūtras makes it obvious that the 'Varna' system was in its full spate in those days. The actions and duties of the four varṇas viz. brāhmaṇa, kṣatriya, vaiśya and śūdra, were mostly fixed, upto this period. The varṇas constituting the society were mainly intended for the proper functioning of the society. A co-operation among the varṇas based on the principle of division of labour in accordance with natural capacities and aptitudes preserves the social energy¹, and all this is found in the Vedic society.

The 'Puruṣa-sūkta' of the Rgveda gives a clue to the origin of the above mentioned four varṇas.² However, in the Rgvedic period the occupations were not strictly assigned to the varṇas as it is clear from a Rgvedic-rcā, in which a brāhmaṇa describes himself as a poet, his father as a physician and his mother as a grinder of corn.³ But, in the Brāhmaṇic and sūtra period, the varṇa system became somewhat rigid. ŚBr. clearly mentions the names of four varṇas and accordingly uses 'ehi', 'āgahi', 'ādrava' and 'ādihāva' for calling a brāhmaṇa, kṣatriya, vaiśya and śūdra, respectively.⁴ The varṇa system of this period is taken to be the transition between the laxity of the saṃhitā period and the rigidity of the post-vedic age.⁵

The first three varṇas belonged to the same cultural and racial community whereas the śūdras formed a distinct group.⁶ Macdonell holds the ṛtviks responsible for the development of varṇa system. According to him, no sooner had the priesthood become hereditary than the development of a caste (varṇa) system began.⁷ But, it is not only the case of vedic society. The

division of society, on the basis of varṇas, is still in vogue. If any known society of the world is analysed it can be easily demonstrated that it contains these four divisions.⁸ Some people take the brāhmanic-karmakāṇḍa (ritualism) and selfish motive of brāhmanas as the basis of varṇa system. Quoting A.M.Hakart, S.L. Sagar says, when brāhmanas used to do yajñas havans etc., they required some dāsas for doing certain duties.⁹ He further observes that in a similar way some groups were also needed for performing yajña which were organised for this purpose and subsequently, these groups turned into different kinds of varṇas. He also holds the brāhmaṇa authors of sūtras liable for making such rules which strengthened the varṇa system.¹⁰ But, the views of S.L.Sagar can't be accepted, for, the varṇa system was not originated due to the priestly engagement in sacrifices, rather it was a social organisation formed with a view to establishing cordial relations with each member of the society. And it is found that in the Śrauta rituals the people of all categories used to render their services happily, which was the cause for social solidarity in the Vedic Society.

(A) BRĀHMĀṆAS:- The composers of the hymns and ṛtviks officiating at the sacrificial performances are taken to have developed themselves into a class of brāhmanas at the end of the Ṛgvedic-period.¹¹ Though sociologically the first three varṇas were regarded as separate however, from ritualistic point of view it appears from the śrauta-texts that every person, who was initiated in the rituals, was regarded a brāhmaṇa. A ritual was in vogue for making the yajamāṇa a brāhmaṇa, irrespective of his varṇa. He was declared thrice as such when it was said, "This brāhmaṇa has been initiated".¹²

The brāhmanas were never opposed,¹³ which shows the high esteem they enjoyed in the Vedic society.

(i) As Rtviks:- The Śrauta rituals were performed by a brāhmaṇa officiating as a rtvik. The Kāstriyas and Vaiśyas were not given the assignment of a rtvik. They were not allowed to consume the remains of the offering material. The brāhmanas alone were eligible to officiate as rtviks in the śrauta rituals and as such they used to eat the remains.¹⁴ Dharmasāstras never allowed the brāhmaṇa rtviks to perform sacrifices for sūdras. Gautama lays down that even the father, who sacrifices for sūdras, should be abandoned.¹⁵ The brāhmanas were the custodians of Vedic knowledge,¹⁶ which was the main requirement for becoming a rtvik. Historical examples also show that they officiated as rtviks. The king Parikṣita performed three Aśvamedha sacrifices and in each of his sacrifices a brāhmaṇa, belonging to Śāradvata family, officiated as the chief rtvik.¹⁷

(ii) Sacrifices for themselves:- The rituals were performed by three varṇas. Performance of a soma sacrifice was necessary for a brāhmaṇa.¹⁸ Vājapeya,¹⁹ Puruṣamedha,²⁰ Sattras,²¹ Agnyādhāna²² etc. are the sacrifices which could be performed by a brāhmaṇa. For the performance of Agnyādhāna it is prescribed that one, who has begot a son or sons and whose hair is still black, should consecrate the sacred fires.²³ Clearly, the rituals of Agnyādhāna were performed by a brāhmaṇa of middle-age. This rite, in 'hastā', 'kṛttikā', or 'rohini' nakṣatra was performed by a brāhmaṇa who was ambitious of profits, brahmavarca or high status, respectively.²⁴ The brāhmaṇa, desirous of brahmavarca could perform it in 'Vasanta' also.²⁵ There were other sacrifices also for the achievement of

varied ambitions of a brāhmaṇa.²⁶ Clearly, the brāhmaṇas in the Vedic society performed sacrifices for others but at the same time they were anxious to get their own ambitions also fulfilled. Ambition for brahmanavarcas shows their thirst for knowledge.

(iii) Rules:- There were some rules also prescribed by the ritualistic texts for the brāhmaṇas. The ritual of Agnyādhāna, Darsapūrṇamāsa, Āgrayana, Cāturmāsya and Paśubandha were necessary for them.²⁷ It was expected from a brāhmaṇa that he should not desire to be appointed as a r̥tvik of every kṣatriya,²⁸ lest he should be degraded as a greedy person. He was not allowed to consume the surā. He could consume only soma, which was the Yaśas (glory).²⁹ In this way a brāhmaṇa could become glorious by consuming soma.

(iv) Brāhmaṇas : In the Rituals:- The guardians of the sacrificial rituals are taken to be the brāhmaṇas.³⁰ At the Agnicayana, a man was one of the five animals to be killed but surely enough he was not a brāhmaṇa,³¹ as the king had no right over the brāhmaṇas.³² The position of brāhmaṇas in Vedic society is very clear from this instance and killing a brāhmaṇa was regarded a sin. In the rituals of Agnihotra, the cow was milked by a brāhmaṇa only.³³ The ritual of consuming the remains of sacrificial offering was prohibited for non-brāhmaṇas. It were only the brāhmaṇas who could consume it.³⁴ In the soma consuming ritual of Dasapeya it was the one hundred brāhmaṇas who participate.³⁵ In the sprinkling ritual of Rājasūya a brāhmaṇa is one of the participants.³⁶ At the Āsvamedha, a brāhmaṇa sings self-composed gāthās in praise of the yajamāna referring to his deeds and dānas.³⁷ Clearly, in the Sūtra period also there were brāhmaṇas who were well versed in composing the songs or verses. The guards of the Āsvamedha-horse are guided by the Adhvaryu to accept money, grains etc. from a brāhmaṇa who is not well acquainted

with the performance of *Asvamedha*.³⁸ Such an 'ignorant brāhmaṇa' is also found in the rituals of *Agnicayana*. A brick named *svaya-mātrnā* is placed with the help of this brāhmaṇa.³⁹ Such instances show that all the brāhmaṇas of Vedic society were not learned but even then they were given due respect and representation in rituals in the form of manual works. The kings were not allowed to give away brāhmaṇas' property as *dakṣiṇā*,⁴⁰ which shows that their social status was a higher one. Blessings vouchsafed by good brāhmaṇas were desired by everyone as a source of long life and renown.⁴¹ Obviously, the rituals show that the brāhmaṇas constituted an important element of the Vedic Society and experienced a fair social standing position due to their high familiarity with highly complicated *Śrauta*-rituals.

(B) KṢATRIYAS:- Brāhmaṇas (Brahma) and Kṣatriyas (Kṣatra) both were regarded as the '*virya-vānas*'.⁴² The Kṣatriyas not only executed the laws interpreted by the brāhmaṇas, but used to participate in the performance of rituals also and even themselves performed them as is evident from the *Śrauta*-rituals.

(i) Eligibility:- In spite of the fact that generally the *Śrauta* rituals could be performed by the first three varṇas, there were certain rituals which could only be performed by the kṣatriyas. Sacrifices like *Rājasūya* and *Asvamedha* could only be performed by them.⁴³ *Vājapeya*, *Puruṣamedha* and *Agnihotra* were also for Kṣatriyas. But, the rituals, performed by a kṣatriya without consultations with a brāhmaṇa, were not regarded as bringing about the desired results.⁴⁴ Hence, the kṣatriya had to consult the brāhmaṇa before organizing a sacrifice and for the performance of rituals a co-operation between these two varṇas was essential. The rituals

of Agnihotra were performed daily by a righteous ksatriya, whereas the other kṣatriyas were supposed to perform them only on 'parva' days⁴⁵ i.e. at the change of moon for another half. They could be performed at any time by a kṣatriya who spoke truth.⁴⁶ For such a person there was no restriction of performing it only on parva days. Clearly, speaking the truth was an important feature of character of Vedic people and for such persons ritual-rules were not so hard.

(ii) Ambitions:- The rituals of Rāt-ekāha were performed for the enlargement of kingdom.⁴⁷ The performance of these rituals shows that ritualism had grown to such an extent that it had made its way through the political matters also. Usually, the sacred fires are established in summer by a ksatriya, but if he desires for profits he should establish during citra-nakṣatra.⁴⁸ The high faith of vedic people in astronomy is obvious from this instance. Aṣṭi-ekāha is for the fulfilment of ambition for respect,⁴⁹ and Aśvamedha is for 'all desires'.⁵⁰ Naturally, the wealthy kings must have been in practice of performing Aśvamedha to get their desires fulfilled. Saṅtrāmanī was also for becoming a king.⁵¹ The rituals show that kṣatriyas were mainly ambitious of kingdoms.

(iii) Kṣatriyas : In the Rituals :- After purificatory bath (avabhṛtha) of Viśvajit ekāha, the yajamāna passes three nights with the people of his equal status. Kṣatriyas and Vaiśyas were said to be the people of equal status of the yajamāna performing Viśvajit ekāha.⁵² It was the indirect participation of kṣatriya in the śranta rituals. At the Agnicayana, the ritual of sprinkling the kṣatriya yajamāna is performed by making him stand on the tiger skin.⁵³ The ritual is meant for gaining as much power as a tiger

has. In the rituals of sprinkling the yajamāna at the Rājasūya, a kṣatriya friend of his also participates.⁵⁴ The participation of friend shows his full support for the yajamāna when the latter becomes a king. In the rituals of Vājapeya also a kṣatriya participates. The goal of chariot-race is determined by a kṣatriya by throwing seventeen arrows as he himself is the perceptible form of Prajāpati.⁵⁵ The ritual of throwing arrows shows their love for battle. It was also a practice of archery.

The kṣatriyas used to manage the state affairs in the capacity of kings, but the Śrauta rituals show that at the same time they were great lovers of sacrifices also which is evident from their participation in and performing of the rituals.

(C) VAIŚYAS:- The main duty of Vaiśyas was to provide food to the Vedic society.⁵⁶ Their occupation was to cultivate the soil and to practise the trade. They were regarded as the backbone of the society. Apart from their business, they were interested in Śrauta rituals also.

(i) Eligibility:- About their participation in the rituals some scholars hold that Vaiśyas had little to do with the religious life in the Vedic age.⁵⁷ But the truth is something other. It seems that these scholars have not dared to go through the ritualistic-texts, especially the Śrauta-sūtras. The Vedic texts viz. Brāhmaṇas and Śrauta Sūtras entitle Vaiśyas to perform sacrifices for themselves also,⁵⁸ which indicates that the Vaiśya did, and that too very actively, perform the Śrauta rituals.

(ii) Vaiśyas: In the Rituals:- The Śrauta rituals show that sometimes Vaiśyas participated indirectly. For example, for the setting up of the sacred fires (i.e. at agnyādhāna) a sacrificer could fetch

the fires from the house of a Vaiśya.⁵⁹ At the same time the rituals show the direct participation of Vaiśyas. They used to establish the sacred fires with special desires.⁶⁰ The rituals of 'Disānavesti' could be performed by Vaiśyas for the fulfilment of ambition of securing food or heaven.⁶¹ The performance of rituals of Vājapeya was optionally open for them. Śāṅ.ŚS. Accepts the Vaiśyas as the performer of Vājapeya but Kātyāyana shows the rigidity of varṇa system prevailing in his times and does not allow them.⁶² At the Agnicayana, the ritual of sprinkling the Vaiśya was performed on the goat-skin.⁶³ Sprinkling on the goat skin was, perhaps, done with a view to getting more animals. There are other rituals also which show that the Vaiśyas performed Śrauta-rituals by themselves. The ritual of giving the call by saying 'haviṣkrd adrava' is performed in the sacrifice of a Vaiśya-yajamāna.⁶⁴ The ritual of reciting the relevant mantra in a low voice is performed when the giver of dakṣiṇā is a Vaiśya.⁶⁵ The mention of giving dakṣiṇā by a Vaiśya endorses the fact of his performing the rituals. In the ritual of sprinkling the king, at the Rājasūya, the Vaiśya also participates.⁶⁶ The participation of Vaiśya in this ritual may be taken as symbolizing the support of whole of the Vaiśya community to the king. The ritual also symbolizes that they accept the yajamāna as their king and will render their help by producing more gains and offering their share to the king.

From the Śrauta rituals it is obvious that the Vaiśyas actively participated and performed the rituals. These references are sufficient enough to refute the view of Griswold who thinks that the Vaiśyas did not participate in the religious life in the Vedic society.

(D) SŪDRAS: The sūdras held an important place in the Vedic Society.

The gradation of Rgveda X.90.12. describes the sūdras as having born from the feet of 'Great-Puruṣa'. The logical thinking bears out the fact that the feet have also an important part to play in the human body as they help the other limbs to move about. Similar is the case with sūdras in the vedic society. Without them the Vedic society could not have prospered and flourished on the right line. It were the sūdras who served the people in general life as well as at the time of sacrificial performances. To remove the misapprehension, if there arises any, about their place in the Vedic Society, it is essential to examine the rituals prevalent in those times.

(1) Sūdras: In the Rituals:- The Śrauta-rituals show that the sūdra took part in their execution both indirectly and directly. In the rituals of soma sacrifice, the sūdra has to play an important role. The ritual of soma purchasing is performed with his help because it is he who sells the soma.⁶⁷ The material required for śrāddha, devakarma (agnihotra) etc. could be taken from a sūdra.⁶⁸ These are the instances of his indirect participation. Henceforth follow the rituals showing his direct participation. At the Rājasūya, a sūdra joins the brāhmaṇa, kṣatriya and vaiśya in the gambling game to be played at the stake of cow.⁶⁹ An ārya and a sūdra, at the 'mahāvratā-day' contest for a globurd and white Vāsā-skin.⁷⁰ According to Taittirīya Brāhmaṇa, brāhmaṇa sprang from gods and sūdra from the 'asuras' or demons,⁷¹ therefore in the above^{stated} ritual the white skin symbolizes the sun for whom the gods and asuras fought laying claim as their own.⁷² However, there are some restrictions imposed upon the yajamānas of other varṇas. At the Soma sacrifice, the initiated Yajamāna was prohibited to had contact

and talk with *sūdra*.⁷³ However, it should be noted that the help rendered by *sūdras* in the rituals was invaluable. But there was a difference in views of *ācāryas* in allowing the *sūdras* to perform rituals for themselves.

(ii) Disallowed: Some *ācāryas* totally disallow the *sūdras* to perform Śrauta rituals. For instance, Kātyāyana names *sūdras* among others who are not eligible to perform Śrauta rites.⁷⁴ ŚBr. also rejects the *sūdras*' eligibility.⁷⁵ Even during the performance of rituals, *sūdras* are not allowed to come in, because it is thought that the *yajamāna* would not be able to perform the rituals in a proper way if he allowed *sūdras* to come to the place of performance of rituals.⁷⁶ Various views are found in regard to perform the ritual of milking the Agnihotri-cow by a *sūdra*. ApŚS. optionally allows him to milk the cow.⁷⁷ But, Taittirīya Brāhmaṇa debar him from performing the ritual. According to the Brāhmaṇa, the *Sūdra* is the outcome of from non-existence (*asat*) and if he milks the cow, that milk would not be fit to be used in sacrifice.⁷⁸ Kātyāyana also very strictly prohibits the *sūdra* to perform the ritual.⁷⁹ Evidently, ApŚS reflects the position of its times that the *sūdras* were not so strictly looked down upon, but in Kātyāyana's period the Society formed some hard rules in respect of the varṇa system.

(iii) Allowed:- Some other *ācāryas* allow *sūdras* to perform some of the rituals. The Bhāṇḍvāja ŚS. refers to the view held by some *ācāryas* that a *sūdra* can establish the three sacred fires but the view is not favoured by others.⁸⁰ Gautama corroborates the fact when he says that some teachers are of the opinion that *sūdra* should perform Pākayajña himself.⁸¹ It is obvious that even in the sūtra period there were some *ācāryas* who were in favour of *sūdras* to allow

them to perform certain rites which points out the feeling of goodwill towards sūdras.

(E) MIXED VARNAS AND OTHERS:- In the Śrauta rituals the people belonging to mixed varnas such as Rathakāras⁸² and Āyogavas⁸² are also found participating. KSS allows the Rathakāras to perform the rituals of Agnyādhāna.⁸³ However, the annotator ācārya Karka does not take the performance of agnyādhāna by Rathakāra for particular purpose. According to him, it is only for Rathakāra's purification (Samskāra).⁸⁴ But the view can't be accepted as totally right as Kātyāyana himself has very clearly stated that these rituals, to be performed by Rathakāra, are meant for the fulfilment of ambitions for progeny and cattle.⁸⁵ Hence, the Rathakāra performs the rituals of Agnyādhāna for the fulfilment of his ambitions and not only for his purification. In the rituals of Āsvamedha, Rathakāra participates indirectly. The guards of the horse are guided to pass their night at the house of Rathakāra.⁸⁶ The main purpose of staying at his house is to get the chariot repaired if it gets some technical damage. Obviously, this mixed varna was allowed to participate in the Śrauta rituals both directly and indirectly. Moreover, he had a right to perform the upanayana in the earlier sūtra period and later on he was deprived of it,⁸⁷ which indicates the growing solidity in the varna system of later vedic period.

In the rituals of Āsvamedha, Āyogava also participates. The ritual of killing a dog is performed by him.⁸⁸ Some ācāryas are of the view that Paumścalū (desirous of women. comm. on KSS. 20. 1.37.) should be asked to kill the dog,⁸⁹ whereas some others opine that Paumścaleya (son of a harlot) kills it.⁹⁰ Who-so-ever may be

the killer of the dog, but one thing is clear that the performer of the rituals should be a man of low social status. It would be appropriate to say here that in the rituals of Gavāmayana a Pumscaḷū (harlot, Cf. Comm. KSS. 13.3.8) and a Brahmacārī sit, respectively, outside and inside the vedi and both of them exchange ribald dialogues by abusing each other.⁹¹ The ritual highlights the fact that there were professional harlots, yet the harlotry system was not regarded as good in the vedic society.

The śrauta rituals show other people also participating. The ritual of offering caru to Rudra could be performed by Nisādas.⁹² The performer of Viśvajit-ekāha has to stay for three days, after avabhr̥tha bath, with Nisādas, and during his stay he does not eat rice, and barley etc. and does not drink water in the earthen pot.⁹³ Nisādas were regarded as fifth varṇa⁹⁴ which means that they were not held in high esteem. However, in the Śrauta rituals they participated both directly and indirectly. A ritual in the Darśa-pūrṇamāsa is performed to purify the yajña-pots with 'daivyēya karmaṇe sūndhadhvan' etc. (VS. I. 13). The ritual is performed with the reason that these pots are regarded impure because the Takṣan has prepared them.⁹⁵ In the rituals of Paśubandha also he renders his services. He accompanies the Adhvaryu to the forest for bringing the yūpa.⁹⁶ These instances indicate his presence in the Śrauta rituals. The ritual of cutting the hair and pairing the nails is generally performed by the Kāpita (barber), whose clear mention is found in the Agnistoma.⁹⁷ Nisā^{98a}vira (the brāhmaṇa of lower status), Cāṇḍālas,^{98b} Upakruṣṭa^{98c} (Vaiśya who earns his livelihood by working as a carenter: comm. on ĀSV. ŚS. II. 1. 13.) and Vṛṣala^{98d} also appear on the ritual plane.

Some officers of the king are also indirectly related to the performance of the rituals of Rājasūya. The Ratna-offerings are made at their houses - one offering at each officer's house.⁹⁹ The Śrauta rituals show that the rtviks participated along with their pupils. Rtviks participated even along with their sons also. 'Bṛhaddevatā' shows that in the yajña of king Rathavīti, Arṣanānas participated along with his son Śyāvāśva.^{99a} At the Vājapeya, Adhvar-yu's Brahmacārī or pupil sits on the yajamāna's chariot to make him recite certain verses during chariot race.¹⁰⁰ The participation of brahmacārī or pupil shows that he must be doing some other minor rituals also which have not been mentioned in the ritualistic texts. In the Śrauta rituals the servants of the yajamāna also participate. In the rituals of Pitryajña,¹⁰¹ Soma and Sautrāmanī they are found participating.¹⁰² Baudhāyana Śr. Sū. names two servants as 'Rātri-karmin' who assist the rtviks in sacrificial work at night.¹⁰³

Purificatory rituals, for becoming free from the sin of murdering a brāhmaṇa, were also performed. At the Aśvamedha, the sinners of brāhmaṇa-murder bathe in the water in which the yajamāna has taken avabhṛtha bath,¹⁰⁴ and in this way these people used to free themselves from the sin without performing an expiating ritual.

(F) RELATIVES OF THE YAJAMĀNA:- The Śrauta rituals show that in their performance the yajamāna's relatives also participate. At the Agnistoma, the yajamāna sits taking soma in his lap and his relatives touch him from behind,¹⁰⁵ thus showing their support both for the yajamāna and the king Soma. The ritual of protecting the asvamedha-horse was also for qualifying the princes for coronation.¹⁰⁶ At the rituals of sprinkling, at the Rājasūya, yajamāna's nephew also participates.¹⁰⁷ After sprinkling, to the remaining water, the

the yajamāna hands over to his most loved son saying 'this son of mine will carry on my heroism'.¹⁰⁸ At the *Asvamedha*, yajamāna's four sons put samids on the *ahvaniya* fire.¹⁰⁹ At this sacrifice when the dog is to be killed, the son of the younger sister of yajamāna's father is made to lead the dog.¹¹⁰ Thus all the relatives of the yajamāna were given representation in the performance of Śrauta rituals.

CONCLUSION: The śrauta rituals show that the Vedic society included various varṇas in it. Scholars take 'varṇa' to be a natural law necessary to divide the society into four parts inspite of anybody's wish to the contrary.¹¹¹ That the varṇa system had a strong grip over the society is obvious from the rituals. It is often wrongly assumed that the men of higher classes looked with contempt and disdain on the lower, while the lower have looked with envy, jealousy and depreciation on the higher.¹¹² But, in the vedic society, the people of all varṇas were living in peace and amity.¹¹³ The Śrauta rituals project no jealousy among the people of varied varṇas, for, all of them are found performing the duties, assigned to them, with great enthusiasm. There was mutual co-operation and understanding. To sum up, the Śrauta rituals point out that the Vedic society was the perfect one in its all respects.

PARTICIPATION OF DIFFERENT VARNAS IN ŚRĀUTA RITUALS

१. Valavalkar, P.H.: Hindu Social Institutions, p.329, cf. Patwardhan, M.V. (A New Interpretation of the word Varna), SP, 26th ICC, New Delhi, 1964, p.194.
२. ब्राह्मणोऽस्य मुखासीद् वाहू राजन्यः कृतः । RV
उरु तपस्य यद्वैश्यः पद्भ्यां शुद्धौ अजायत ॥ RV.10.90.12.
३. कारुरहं ततो भिषगुपतप्रक्षिणी नना । RV.9.112.3 कारुरहमस्मि ।
कर्ता स्तोमानाम् । ततो भिषक् । तत इति सन्तानात् । पितुर्वा । पुत्रस्य वा ।
उपतप्रक्षिणी सवतुकारिका । नना नमतेः । माता वा । दुहिता वा IN1r.6.6.
४. SBr. 1.1.4.12, Cf. KSS. 1.19.9.
५. Basu, Jogiraj: India of the Age of the Brāhmanas, p.9.
६. Ram Gopal: Indian of Vedic Kalpasūtras, p.115.
७. Macdonell, A.A.: A History of Skt. Literature, p.135.
८. Cf. Patwardhan, M.V. Op.Cit. p.194.
९. Sagar S.L.: Hindu Culture and Caste System in India, p.44.
१०. Ibid. p.50
११. Potdar, K.R.: Sacrifice in the Rgveda p.140.
१२. अन्यो दीक्षितोऽयं ब्राह्मण इत्याह त्रिरुच्यैः । ब्राह्मण इत्येव वैश्वराज्य-
योरपि हुतेः । KSS.7.4.11-12, cf. SBr.3.2.1.40.
१३. तस्माद् ब्राह्मणो न परोच्यः । TS.2.5.11.9.
१४. ब्राह्मणा इत्विजो मन्त्रप्रतिषेधादितरयोः । KSS.1.2.8, Cf. तद्वै नाह-
ब्राह्मणः पिबेत् । SBr.2.3.1.39 ब्राह्मणानां आत्विर्विज्यम् । KSS.28.1.
21. ब्राह्मणानामेवात्विर्विज्यं स्यात् नैतरयोर्विज्योः । Sagar on Ja1.12.4.34.
१५. त्यजेत्पितरं राजघातकं शुद्रयाजकं --- । Gautama Dh.Sū.3.2.1.
१६. Chattopadhyaya, A: JOIB, Vol. xvi, No.1, Sept. 1966, p.52.
१७. Shastree, S: VIJ, Vol. XIII, Nos. 1-2, Mar-Sept, 1975, p.353.
१८. ब्राह्मणस्य तु सौमविद्या प्रमृणवाक्येन संयोगात् । Ja1.6.2.31.
१९. स वा ऽ एव ब्राह्मणस्येव यज्ञः । SBr.5.1.1.11.
२०. ब्राह्मण राजन्ययोः । KSS.21.1.2.

२१. सत्राणि ब्राह्मणानामृत्विक् द्युतैः । KŚS. 1.6.13.
२२. वसन्तो ब्राह्मण-ब्रह्मर्चसकामयोः । KŚS. 4.7.5, Cf. Āśv.ŚS. 5.3.18, ASV.ŚS. 2.1.12., Bhār.ŚS. 5.2.1., Vait.ŚS. 2.1(5).2(x), TBr. 1.1.2.6.
२३. अष्टाचत्वारिंशद्वर्षाणि वेदब्रह्मर्च्यवरणं जातपुत्रः कृष्णकेशोऽग्नौनादधीत ।
Sabara on Jai. 1.3.3.
२४. KŚS. 4.7.3., Cf. ŚBr. 2.1.2.12. 11) Āśv.ŚS. 5.3.3., 111) Āśv.ŚS. 5.3.5.
२५. वसन्तो ब्राह्मण ब्रह्मर्चसकामयोः । KŚS. 4.7.5., Cf. ŚBr. 2.1.3.5.
२६. ब्राह्मणयज्ञः सोत्रामण्युद्धिकामस्य । KŚS. 19.1.1. अपचितिकामस्यापचिती ।
KŚS 22.10.28 वैश्यमशुक्लामयोर्वैश्यस्तौमः । KŚS. 22.9.7.
२७. Mir.ŚS. 3.1.1., Vāsistha dh.Śū. 11.45-46.
२८. तस्मान्न ब्राह्मणः सर्वस्यैव ज्ञत्रियस्य पुरोधसं कामयेत । ŚBr. 4.1.4.5.
२९. ŚBr. 4.2.4.9.
३०. ब्राह्मणा अस्य यज्ञस्य प्रावितार इति । ŚBr. 1.5.1.12.
३१. वैश्यः पुरुषो राजन्यो वा । KŚS. 16.1.17.
३२. Cf. सोमो ब्रह्माकं ब्राह्मणानां राजा । Āśv.ŚS. 18.12.8,
३३. Varāha.ŚS. 1.5.2.11.
३४. एता वै प्रजा हुतादौ यद् ब्राह्मणा । ABr. 7.19 नाब्राह्मणः सोनाय्यं
प्राप्नीयात् । Āśv.ŚS. 4.14.2. स्थाल्यां परिशिष्टि तद् ब्राह्मणः पिबेत् । KŚS. 4.14.11.
३५. शतं ब्राह्मणाः सोमं भक्षयन्ति । Śān.ŚS. 15.14.9. Cf. Āśv.ŚS. 9.3.18.
३६. पालाशं भवति । तेन ब्राह्मणोऽभिषिच्यति । ŚBr. 5.3.5.11.
३७. KŚS. 20.2.7, Śān.ŚS. 16.1.25, Āśv.ŚS. 20.6.5, Varāha.ŚS. 3.4.1.37.
३८. ब्राह्मणोऽश्वमेधे विमान् वृत्तिरावः । KŚS. 20.2.14.
३९. Man.ŚS. 6.1.7.9., Bandh.ŚS. 10, 31.39, 46, Āśv.ŚS. 17.1.12, Varāha.ŚS. 2.1.6.17 for detail see: Fritz Staal: The Ignorant Brahmin of the Agnicayana; ABORI, Vols. LVIII&LIX; 1977-78, pp. 337-348.
४०. विजयमध्यादौ तुः प्राचीदिग् --- ददाति भूमि, पुरुष ब्राह्मणस्यर्जम् । KŚS. 20.4.
४१. ब्रह्म ब्राह्मणानां प्रशस्तानामाशिषः । Vātsāyana Kāmasūtra vii, 11, 51.^{27.}
४२. ब्रह्म च ज्ञत्रं चाशास्तऽउभे वीर्ये । ŚBr. 1.2.17.
४३. Cf. अत्र राजशब्देन ज्ञत्रियणातिरभिधीयते । Vidyā. on KŚS. 15.1.1. राजा-
णाच्च न ब्राह्मणवैश्वययीरयं यज्ञः । Ibid. 20.1.1.

४४. यदि किं च कर्म कुरुतेऽप्रसृतं ब्रह्मणा मित्रेणा न हेवास्मै तत्समुध्यते ।
SBṛ. 4. 1. 4. 6. .
४५. राजन्ययाग्निहोत्रं धामैवस्य नित्यं पर्वस्वितस्य । भक्तं च नित्यं ब्राह्मणाय
दयात् । Mān. ŚS. 1. 6. 1. 54.
४६. ऋत्सत्यशीलः सोमसुत् सदा जुहुयात् ASV. ŚS. 2. 1. 5.
४७. ब्रह्मणा प्रथमो राहु राजन्यस्य राज्यामस्य । KŚS. 22. 10. 7.
४८. चित्रा च जत्रियस्य । KŚS. 4. 7. 4. , Cf. SBṛ. 2. 1. 3. 5. , ApŚS. 5. 3. 13,
४९. KŚS. 22. 10. 28.
५०. KŚS. 20. 1. 1.
५१. SBṛ. 12. 8. 3. 5. , Cf. KŚS. 19. 5. 5. , But KŚS. 19. 1. 1. entitles the
brāhmaṇa also as eligible for performing Sautrāmanī.
५२. KŚS. 22. 1. २९ Cf. Lāt. ŚS. 8. 2. 8,
५३. व्याघ्रचर्मणि राजन्यम् । ApŚS. 17. 19. 6.
५४. B SBṛ. 5. 3. 5. 13. Cf. KŚS. 15. 5. 30.
५५. KŚS. 14. 3. 16, Cf. SBṛ. 5. 1. 5. 13-14.
५६. Cf. Valavalkar: Hindu Social Institutions p. 284, A. K. Bhattacharjee: "Position of Vaisyas in the Ancient Society, SP, AIOC Oct. 1969, p. 151.
५७. Cf. Griswold, H. G., The Religion of the R̥g. p. 51.
५८. Supra Ch. III. Ref. 20.
५९. वैश्यकृताम्यरी व महानसा वा । KŚS. 4. 7. 15.
६०. वषाँः प्रजा-पशुकाम-वैश्य-रथकृताम् KŚS. 4. 7. 7. Cf. Vait. ŚS. 2. 1(5). 2(५)
Bṛ. ŚS. 5. 2. 3, ApŚS. 5. 3. 18, ASV. ŚS. 2. 1. 13, Śān. ŚS. 2. 1. 3.
६१. Nir. ŚS. 13. 7. 17-20.
६२. मरुतामिति वैश्ये Śān. ŚS. 16. 17. ३ वाजपेयः शरपवैश्यस्य । KŚS. 14. 1. 1, Cf.
Varāha. ŚS. 3. 1. 1. 1.
६३. वस्ताजिने वैश्यम् । ApŚS. 17. 19. 6.
६४. -- हविष्कृताद्रवेति वैश्यस्य --- । ApŚS. 1. 19. 9.
६५. ब्राह्मणस्य जपमन्त्री राजन्ययोपांशुमन्त्री वैश्यस्य शुद्रस्य गृहान्निष्क्रम्य बहिरुप-
स्पृश्य मनसा मन्त्रमावर्तयेत् । Mān. ŚS. 11. 1. 2. 2.

६६. KŚS. 15.5.30; Cf. ŚBr. 5.3.5.14, Man. ŚS. 9.1.3.21.
६७. KŚS. 7.6.2, Cf. Vaikh. ŚS. 12.15
६८. Cf. पितृदेवगुरुमृत्यमरणेऽप्यन्यत् वृत्तिश्चेन्नान्तरेण शुद्धात् । Gau. Dh. Sū. 2.8.
६९. ^{4-5.} Man. ŚS. 9.1.4.22.
७०. KŚS. 13.3.9, Cf. Śān. ŚS. 17.6.1.
७१. देव्यो वै वर्णा ब्राह्मणः असुर्यः शुद्धः । TBr. 1.2.6.7.
७२. Cf. Kane, F.V.: M. Dh. Sū. Vol. II, pt. 11, p. 1244.
७३. KŚS. 7.5.4.
७४. Supra, Ch. I, ref. 22.
७५. ŚBr. 3.1.1.9. Cf. Tś. 7.1.1.6.
७६. ŚBr. 5.3.2.4.
७७. न शुद्धी दुह्यात् । दुह्यात्ता । KŚS. I.12.15.
७८. TBr. 3.2.3.9.
७९. वाग्यतो दोहयत्यशुद्धेण । KŚS. 4.2.22, Cf. Śān. ŚS. 2.8.3, Vkh. ŚS. 2.2., Vkh. ŚS. 2.2., Bhār. ŚS. 6.8.17-18.
८०. विधत्ते चतुर्थस्य वर्णस्याग्न्याधेयमित्येकम् । न विधत्त इत्यपरम् । Bhār. ŚS. 5.2.9.
८१. Gau. Dh. Sū. 2.1.67.
८२. क्व त्रियादेश्यायां जातो माहिष्यः । वैश्येन शुद्धायां जाता करणी । माहिष्येण करण्यां जातो रथकारः । Vidyā on KŚS. 1.1.9, वैश्याच्छुद्धायां रथकारः । Bau Dh. Dh. Sū. 1.17. शुद्धादेश्यायां जात आयौगवः । Vidyā on KŚS. 20.1.36.
८३. रथकारस्याधाने KŚS. 1.1.9 cf. KŚS. 5.3.18, Jai. 6.1.44.
८४. आत्मांस्कारार्थं अग्निद्वारेण । Karka on KŚS. I.1.11.
८५. वर्णाः प्रजा-पशुकाम-वैश्यरथकृताम् । KŚS. 4.7.7., Cf. Bhār. ŚS. 5.2.4, KŚS. 5.3.18, But ŚBr. 2.13.8 does not say about Rathakāra.
८६. KŚS. 20.2.16, Cf. KŚS. 20.5.18,
८७. Ram Gopal, India of Vedic Kalpasūtras, p. 117.
८८. KŚS. 20.1.36, Cf. ŚBr. 13.1.2.9.
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८९. पुंश्चतुर्मेकं KSS. 20.1.37, Ranade, H.G. translates "an unchaste woman."
९०. यौ अवेन्तमिति संप्रकेण मुक्तेन पौंश्चोयः शुनः प्रहन्ति । KSS. 20.3.12, Cf. Man. SS. 9.2.1.23, Vāraha SS. 3.4.1.24.
९१. पुंश्चतुर्मेका रिणावन्यौ ऽ न्यमाकौ शतः । KSS. 13.3.8
९२. KSS. 1.1.12, Cf. Jai. 6.1.51, Man. SS. 5.1.9.28-29, MS. 2.2.4.
९३. Cf. KSS. 22.1.30.
९४. चत्वारो वर्णा निषादः पंचम इत्यौपमन्यः । Nir. 3.8.
९५. Cf. SBr. 1.1.3.12.
९६. ~~KSS. 6.1.5, cf. SBr. XXXXXXXXX 3.6.4.4.~~
९७. ~~KSS. 7.2.6, 13, SBr. 11.2.7.3, ASV. SS. 2.1.13, Baudh. SS. 2.16.~~ → Vidyā on, KSS. 25.4.34, Baudh. SS. 27.8.
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९९. Cf. KSS. 15.3.3-4, 7-11, 13, SBr. 5.3.1.1, 2, 5-10.
१००. Brhaddevata V. 50-53. Bhāratavarṣa, p. 266.
KSS. 14.3.19, Cf. SBr. 5.1.5.17, Agrawala V.S., Pāṇini Kālīna/
१०१. यजमानस्यामात्याः सर्वे एकमेकं पुरोडाशमादाय त्र्यम्बकं यजामहे इति ---।
Vkh. SS. 9.11.
१०२. SBr. 3.3.4.26, Cf. KSS. 19.4.22.
१०३. अथ प्रातरनुवाकनुपाकरिष्यन्ताववद्वतौ ऽ ध्वर्युश्च प्रतिस्थाता च तावन्यावधिद्वतौ
रात्रिकर्मिणौ । Baudh. 15.22.
१०४. KSS. 20.8.17, SBr. 13.3.1.1, Eggeling SBR, Vol. XLIV, p. XI, Fn. 1,
Manu. 9.82-83, Ap. Dh. Sū. 1.9.24.22, Gau. Dh. Sū. 3.4.9 prescribes
bath along with the ṛtviks; "Through the performance of ablutions
in it the water becomes charged with magic potency and power"-
Keith, RP V, Vol. I, p. 304.
१०५. अपिब्रताश्चान्चरन्तौ यजमानम् । KSS. 8.6.34.
१०६. KSS. 20.2.17.
१०७. Man. SS. 9.1.3.21.
१०८. KSS. 15.6.10, SBr. 5.4.2.8.

१०६. Mān. ३३.९.२.५.१७.
११०. पितुरनुजायाः पुत्रमग्रतो नयन्ति ---। Ibid. ९.२.१.१९.
१११. cf. M. V. Fatwardhan, SP, २६th ICO, Delhi, १९६४, p. १९४.
११२. John Wilson: Indian Caste, Vol. I, Intro. p. ९.
११३. Cf. Ram Gopal: Op. Cit. p. १२७.